2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8
Saramaccaner
Aucaner

and does not look with favour upon the white proselytizers.

The Granman can call a meeting of his captains at any time. They must attend, even though it involves days of rigorous travel. Although the captains look up to the Granman and acknowledge him as their superior, the connexion between them is not close enough to be considered a hierarchy. The "river nations" are not monarchies in any sense. The only laws promulgated by the Granman are those that affect the entire tribe.

Neither the captains nor the Granman have any privileges or prerogatives to set them apart from the undistinguished natives; there is no leisure class. They are all dependent upon their own efforts to earn a living, and work like anyone else in the village. Rank does not make social parasites out of them, as among us. The Granman's only external distinction is that sent by the white man, the tribute from the Dutch government. The type of social organization now prevalent among the Djukas, therefore, may be described as primitive communism.

The Aucaner, second in number to the Saramaccaner, are scattered in a less compact way over the rivers and creeks of the colony toward the French Guiana line. This tribe numbers about 6000 in population.

Just below the realm of the Saramaccaner tribe, at the junction of the Sara Creek and the Surinam River (see map facing page), are some of the Aucaner villages: Koffay Camp, Lebbi Doti, Lasa Baka, Pitchong, Baku, and other settlements. There are few villages on the long Sara Creek, but

/75 cont./

571 In fact, the society of the Refugee Blacks has not elaborated
977 true political institutions; it is essentially a grouping for collective
692 defense against suprahuman perils. The council, like the grand man, has power and authority only insofar as it remains closely bound to this function.

511 Absence of subordination. Among the Refugee Blacks no privileged
[565] class exists, /76/ and they all face life on a footing of rigorous equality; all receive the same education, must cultivate the soil,
[154] build their boats and houses, and live by paid work. The differences in standard of living observed from one to another stem basically from intelligence and work; and that, in spite of the belief in the possibility of getting rich by sorcery, is clearly understood by all.

565 Although the Boni willingly engage in paid work for one
[465] another in transportation by boat, there exists no tendency toward the formation of a class of rich people and one of wage-earners.
571 No servants exist among them, and one observes in their mutual
461 relations no exploitation of the weak. Neither does one observe that
[357] a rich man tries to have done by another, for pay, the customary
[462] jobs he must carry out for the benefit of his wife (clearings, building of boats). This would be looked on with great disfavor. The grand
[643] man himself, if his grandson is not there to help him, goes himself to draw water from the river and he does it ostensibly, even though he has a constant concern for his prestige.

829 The misfortunes undergone by their ancestors are certainly at the base of this conception; for they have inspired in the Refugee Blacks a particular sense of human dignity which is not found to the same degree in Africa.